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ABSTRACT

This annotated bibliography is intended as a general background guide for volunteer librarians in churches and synagogues. It is assumed that the user has little knowledge of contemporary literature for youth in grades 7 through 12, but is aware that their reading needs are not identical to those of younger children or adults. Rather than listing books that are explicitly devout, the guide lists books that emphasize values that all religions hold in common. Criteria used in selection include proven popularity, the presence of values beyond self, and availability in paperback. The works of four contemporary authors who write for young adults--Lois McMaster Bujold, Madeleine L'Engle, Cynthia Voigt, and Walter Wangerin, Jr.--are profiled. The bibliography is divided into the following sections: (1) biblical fiction (Old Testament times, and at the time of Jesus and of the early church), 22 titles; (2) contemporary fiction, 31 titles; (3) fantasy and science fiction, 10 titles; (4) historical fiction, 14 titles; (5) short story collections fiction, 4 titles; and (6) non-fiction, 37 titles. Author and title indexes are provided. (SLD)

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BOOKS FOR TEENS:
STRESSING THE HIGHER VALUES

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COVER PHOTO: Two teens study in the library at Burlingame Baptist Church, Portland, Oregon.

BOOKS FOR TEENS:
STRESSING THE HIGHER VALUES

Edith S. Tyson

A CSLA Bibliography

CHURCH AND SYNAGOGUE LIBRARY ASSOCIATION
P.O. Box 19357, Portland, OR 97280-0357

ABOUT THE AUTHOR

Edith S. Tyson received a B.A. with distinction and M.A. in comparative literature from the University of Michigan, and a Masters in library science from Clarion University of Pennsylvania.

She has taught composition and literature at the University of New Mexico, at the University of Michigan and at Clarion University. She has also taught literature at the Community High School in Ann Arbor, Michigan, and at Milan, Michigan Federal Prison.

In her capacity as wife of a Lutheran Pastor, she has taught Sunday School, trained Sunday School teachers and organized new Sunday Schools and re-organized a church library.

Currently, she is librarian for young adults (teens) at the Warren/ Trumbull County Public Library, Warren, Ohio. As conservator of the legacy of the Edward Sutliff Brainard Memorial Trust Fund, (established in memory of a casualty of World War I) she is in charge of all teen book selection. She is also responsible for the library programs for teens.

Her reviews of teen books appear in *Voice Of Youth Advocates* (VOYA) and her articles in *The ALAN Review* (Assembly On Literature For Adolescents, of the National Council of Teachers of English).

Mrs. Tyson has given workshops on teen books for the Church and Synagogue Library Association since 1987.

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—my husband, the Rev. Dean Tyson: cook, laundryman, chauffeur, critic, proof-reader and friend.

Edith S. Tyson

INTRODUCTION

Statement Of Purpose

This is intended as a general background guide for volunteer librarians in churches and synagogues. It is assumed that the user has little knowledge of contemporary literature for persons of grade seven through twelve ("Young Adults," or YAs, as they are known in professional library jargon.) It is also assumed that the user is aware that the reading needs of this age group are not identical to those of persons under twelve or over eighteen.

Should Everything In A Congregational Library Be Explicitly Devout?

Many of the books and authors described here are from popular, commercially published literature for teens and are not explicitly devout. The messages are indirect. There are three reasons for that:

First, you know best your own situation at your congregation. I may not be of your persuasion, and if I listed only works that are explicitly devout, I might be promoting doctrine contrary to your faith. Rather than do that, I have laid stress on those values that we all hold in common.

Second, as a public librarian for teens, I am sharing with you what I know best: the implicit values in the popular literature for teens.

Third, the indirect nature of the message in much of the best popular books is precisely what makes them valuable. Young people do not like to be "preached at." But, they do enjoy well-told tales in which virtue is triumphant; or, at least, if defeated, that defeat is clearly a tragedy. They want heroes; the books listed here give them that; heroes whose values are anchored in something higher than self, money or fame.

In the popular books included here that "something" is not always called God; clergy and devout lay people are not always abundant. However, the selection of these books, when they are not explicitly devout, is based on the premise that a first step in a knowledge of God is an awareness of right and wrong. This is how C. S. Lewis describes an early step in his return to faith, through the acquaintance of a fellow soldier in World War I:

> Johnson...was moving toward theism, and we had endless arguments ...But it was not this that mattered. The important thing was that he was a man of conscience. I had hardly encountered principles in someone my own age...The alarming thing was that he took them for granted...It had not seriously occurred to me that people like Johnson and (myself) should be attempting strict veracity, chastity and devotion to duty...There was no discussion between us on this point and I do not think he ever suspected the truth about me...I accepted his principles. (C. S. Lewis, *Surprised By Joy*, pages 191 - 193.)

Hopefully, in these books, both those explicitly devout, and those with implicit higher values, young people today can make similar "alarming" discoveries.

Why The Particular Books In The Annotated Booklist?

Three criteria are used in the selection:

1) A proven popularity with Young Adults. (When the book is too new to say whether it is popular or not, the reputation of the author and/or of that genre is the criterion.)

2) The presence of a value, or values, beyond self; (or even beyond one's own small group.)

3) Availability in paperback (unless the title is too new). More will be said later about why this is important.

Of course the list is subjective; what else could it be? Never believe anyone who says he, or she, is completely objective on values, literature or young people! Another librarian for Young Adults might make a different list altogether.

Do Our Young People Actually Read, By Choice?

If you think that young people today never read, except when assigned to do so,visit your public library. The odds are that you will find that one out of every four library users is a junior or senior high school student. Some, of course, are there to accomplish school assignments, but even they mix business with pleasure on occasion. Others are watching the New Book shelf for their favorite authors; others are scanning the paperback racks for the latest Sweet Valley High - and sometimes

checking out a classic (as long as nobody calls it that) at the same time. Yes, many young people today do read; some check books out one at a time every six weeks, some by the arm load every weekend; both extremes are readers.

Isn't It Nearly All Girls That Read?

Among the non-compelled readers, the girls outnumber the boys roughly two to one; however, when boys do read without requirement, they tend to read more. (In certain genres, such as sports stories, or "hard" that is, technological, science fiction and certain non-fictjon areas, male readers may *exceed* female.) There are, of course, many individual exceptions to these generalizations. Any selection, however small, should keep both male and female readers in mind.

What Do They Read?

There is another division among teen readers (and possibly adult readers also), that does not precisely correspond to the gender types described above. I call them the Type A and Type B readers:

Type A readers want to read about teens of the present day, like themselves with realistic problems not too different from those that they are actually facing.

Type B readers want to read just about anything else *except* that! They may like Fantasy, Horror, Science Fiction (either the "hard" technological or the "soft" sociological or both), Mystery, Historical Fiction, Far Flung Adventure Tales, or a combination of these. But realistic fiction of the present day is, for a Type B, the *last* choice.

Type A is looking for a mirror; Type B wants a total departure from the known world, into the past, or the future, or a distant realm or outside our known possibilities altogether. (Of course, good imaginative literature always leads back into the life we know, although by a roundabout route.)

Also, Type B reads more non fiction. This may seem to be a paradox; Fantasy readers (and other readers who read in the past, future, or other realms) read more non-fiction? Yes, they do. Type B readers, when learning more about the world in which they actually live prefer to "take it straight" without fictional dressing.

There are more Type A readers than Type B, but Type B tends to read more; any selection must take both types into account.

What About Sex and Violence? Is It Absent From Your Selection?

That would be nearly impossible! But certain criteria are used in evaluating sex and violence.

If a book has sexual passages, the question is: does the book show *clearly* the difference between those who seek only their own pleasure and those who care for another? Is it explicitly shown that, at times, to refrain from sexual acts can be a way of showing love and devotion?

If a book has violent passages, the question is: no matter how noble or worthy the goal, do the characters with whom we identify try to find ingenious alternatives to violence when they can? Do they admire themselves for their violence, or deplore the necessity?

Finally: are either sex or violence in the story for their own sakes, or to accomplish a higher purpose of the story?

Generally, the books in this list are selected for the values they posses, not for the questionable material that they do not posses.

Are There Any Categorical Exclusions?

Yes. Cynicism and ultimate pessimism are excluded. There are writers today who seem to have the belief that goodness, honor and trust always lose, even when they appear to win. Some of these writers are excellent stylists, and are extremely popular with young people. I buy some of their works for my public library collection; but, I would not put them in a list like this one. Our traditions, in the Church and Synagogue Library Association, hold that these values always win (in the long run) even when they appear to have lost. This does not mean that none of the books are tragedies; it does mean that, when they are, an ultimate meaning can be seen in the tragedy.

Why No Classics On This List?

Although those using the list are not necessarily professional librarians or teachers of English, most of them are educated. I assume that most of you already know who Robert Louis Stevenson, Rudyard Kipling, Mark Twain and Jack London are. My task is to introduce you to the ones you may *not* know, who have not had time to become "classic."

By the way, when you *supply* classics don't call them that; if you must designate them in any way, call them "old favorites."

How Can We Encourage Young People To Read More?

From what has just been said, the key is: *Variety.* Respect the different reading styles of male and female, and of Realistic Fiction readers and the others. Be aware of the best of what the secular press has to offer, as well as the offerings of your denominational publisher. Mix contemporary with classic. Even if your YA collection is only one bookshelf, that bookshelf should have more than one kind of book.

After variety, the most important factor is: *Access.* The teens should have their own place, be it ever so humble, apart from "Books For Children." However these books are designated (Teen, Junior-Senior High, Young Adult or even Adolescent) *never* refer to them as Children's books or to the readers as children. If a separate place is impossible, the books for teens should be a subcategory of the *adult* area, not the children's.

Finally, whenever possible, these books should be *in Paperback.* If the same title is available in both paper and hardcover, the paper will be checked out at least five times as much! And, of course, paper is more economical. But, aside from the cost, the paperback is absolutely essential when dealing with teens.

Those are the three words to remember: Variety, Access and Paperback. That is what helps nonreaders become readers, and keeps readers reading.

Where Do I Find Out About Books Like Those In This List?

Your first source, of course, for books for any age is your own denominational catalog; it is a source backed by much hard work and faith, and some of the books listed are surely appropriate for teens.

Next, use the book review section of *Church and Synagogue Libraries*; reviews of teen books often appear there.

The following periodicals are available at your public library, or at your Junior or Senior High School library. All carry reviews of current YA books:

Voice Of Youth Advocates (VOYA) Scarecrow Press, Dept. VOYA, P.O. Box 4167, Metuchen, NJ 08840. Appears in alternate months, with the new publication year beginning in April. VOYA uses a double rating: from 1 to 5 (five is best) for quality, and 1 to 5 for potential of the book's popularity. Reviews are also designated as M, Middle School, J, Junior High, or S, Senior High. Thus, a review labeled 4Q 2P J S tells you, even before you start to read the review itself, that this reviewer believes the book to be of above average quality, below average popularity and aimed at students of Junior or Senior High. One caution: VOYA is even more tolerant than I of sex and violence, properly handled, and may not always give notice of these factors. The chief disadvantage of VOYA is its lateness; by the time a review of a book appears, the book has already been around for a while.

The ALAN Review, ALAN/NCTE, 1111 Kenyon Rd, Urbana, IL 61801, appears three times a year and prints short reviews on cards that can be clipped and filed; this is handy, but, in this case, I feel that the articles are more helpful than the reviews, since they give more detail.

The New York Times Book Review, 229 W. 43rd St., New York, NY 10036, appears every Sunday and often has a Children's section, which sometimes has books designated as "over 12" or "12 - 18". While I don't approve of reviewing teen books in a children's section, nevertheless New York Times reviews are extremely dependable.

The Wilson Library Bulletin, 950 University Ave., Bronx, N.Y. 10452, has a regular feature, "The Young Adult Perplex" that compares recent books that have something in common in theme or purpose or setting.

These are the review sources that, in my opinion, would be useful to someone with very limited selection. Other good ones:

Kliatt (all paperback) Bay State Road, Wellesley, MA 02452. $50/year.

Booklist, 50 East Huron Street, Chicago, IL 60611. $60/year.

English Journal, 1111 Kenyon Road, Urbana, IL 61801. $40/year.

School Library Journal, 249 W. 17th St., New York, NY 10017. $57/year.

Kirkus, 200 Park Avenue, New York, NY 10003. $35/year.

Journal of Reading, P.O. Box 8139, Newark, DE 19714. $30/year.

Publisher's Weekly, 249 W. 17th St., New York, NY 10011. $107/year.

FOUR CONTEMPORARY AUTHORS

The following is a detailed examination of four contemporary authors. Two of them write as devout Christians; two write from a more general viewpoint.

Lois McMaster Bujold

Her Reputation

Bujold's work is published in the top-ranked science fiction magazines (such as Analog), is featured in the Science Fiction Book Club, and wins awards every year.

Although she is a writer for adults, Bujold is popular with teens who read Science Fiction. Her protagonists tend to be youthful. Her most famous one, Miles Naismith Vorkosigan, began his notable adventures at age 17.

The Individual

She stresses the worth of every individual, and especially of the "different" individuals; (those with what society considers handicaps, whether inborn or acquired.) No one is expendable.

—In *Falling Free*, Engineer Leo Graf fights for a society of bioengineered mutants, for whom livelihood and even life itself are threatened by a technological innovation. To help them, he must throw in his lot with them, and leave everything he has ever known. The parallels to Moses are obvious; indeed, at one point Graf uses the words "Promised Land." Also, there are New Testament evocations of the lost sheep that must be sought, even if the rest of the flock are imperiled.

—In *Barrayar*, Cordelia Naismith Vorkosigan fights for the life of her unborn child (against the tradition of Barrayar, the planet she has joined by marriage) although she knows that, due to a poison gas attack, that child will be a dwarf with brittle bones.

—In "The Mountains Of Mourning", a story in *Borders Of Infinity*, that same child, now the young man Miles Naismith Vorkosigan, must act as judge in the case of a back-country baby girl killed for the crime of being born with a harelip. Miles feels that it is this child, not the Emperor, who will henceforth be his symbol of loyalty and patriotism.

Self-Abandonment

—In *Falling Free*, Leo Graf says, "I'm not sure what one human being can do. I've never pushed myself to the limit (until now.) My self-tests were always carefully nondestructive."

—In *Shards Of Honor*, Cordelia, bound and helpless, is about to be tortured by a sadistic enemy who uses a brain-damaged man as his human instrument of torture. Cordelia perceives the brain-damaged man as a fellow victim, and prays for him. This self-forgetfulness on her part breaks him free of his mental bondage and he rescues Cordelia.

Self-sacrifice alone is not enough. It must be self-sacrifice for an individual, or a specific group of individuals, at least as much as for any abstraction.

The Warrior of Conscience

Force, violence and war are sometimes necessary, but never desirable; creation is always better than destruction, and ends do not automatically justify means.

—In *Falling Free*, Silver, one of the mutants being rescued, uses a tool to burn an opponent . Silver does not like herself better for it and the next time she is faced with a dilemma she seeks a nonviolent solution.

—In *Shards Of Honor*, Cordelia weeps for her enemies. In *Barrayar* she comforts a fighter who feels guilty for feeling sickened after killing. "Do you aspire to be a monster?" asks Cordelia, "Treasure that nausea." Also, in *Barrayar*, there is a striking image: The same swordstick used to assassinate a ruthless tyrant is used to cut the cord of a baby delivered under emergency conditions.

—In *The Warrior's Apprentice*, Miles will not condone the torture of a prisoner, even though the prisoner's information would save lives on both sides.

—In the title story in *Borders Of Infinity* Miles is accomplishing a rescue of prison camp inmates. The operation is mostly successful, but Miles knows there are enemy clerks and techs crushed in the burning rubble. He tries to neutralize this thought by remembering the horrors committed by the enemy; but "the two nightmares seemed to amplify instead of canceling."

—In *The Vor Game*, Miles is in serious trouble when he, quite rightly, defies an officer who gives an inhumane order. Later, he will not accept a pardon unless the men who were with him at the time are pardoned also; this attitude puts his career in danger. "They were my men," he says, and that settles the issue as far as he is concerned.

—In *Brothers In Arms*, Miles is confronted with a clone of himself made without his knowledge; his enemy intends to use the clone to impersonate Miles and accomplish many evil things. While plotting to foil these plans, Miles must make an attempt to save his clone. He imagines that he can hear his absent mother asking him, "What have you done with your brother?"

Life is Never Easy

Bujold knows that "different" people can succeed just as anyone else can; but, she doesn't make it look easy. Three times in her books, a person with handicaps is driven close to suicide, and is saved because someone cared. However, in *The Vor Game* a healthy, wealthy and socially secure person also has a near-suicidal depression, saved by circumstance, and because someone cared. Life isn't easy for those with special problems or, for anyone else. In *Labyrinth*, Miles is encouraging someone whose physical form is far more abnormal than Miles', and may well die still young. He says, "Don't wish to be normal!... You'll only waste your precious time in frustration. Wish to be great... Great at whatever you are ... A great quartermaster if that is what comes with ease ... a great musician ... how horrible (to waste one's time) trying to be merely normal ... It is useless to try to be like anyone except yourself." Then, Miles reflects silently, how much easier it is to preach such words than to practice them.

The Tester

It is not clear what Bujold's faith is, if any. Cordelia is certainly a Theist, although her faith is not named. Leo Graf has had some form of religious education. Leo, Cordelia and Miles and others have some frame of reference outside themselves, even outside the usual meanings of "honor" or "patriotism" or "family feeling." This is how Leo Graf sees it, in *Falling Free*:

> This test (of loyalty to the bio-engineered mutants at the cost of permanent exile) was of a higher order of magnitude altogether (than any he had faced before.) This Tester, perhaps, scorned the merely humanly possible. Leo tried to remember how long it had been since he prayed, or even believed. Never, he decided, like this. He had never *needed* like this before. (Lois McMaster Bujold, *Falling Free*.)

There is no problem to getting Bujold in paperback; so far, everything she has written has appeared in paperback only, except for a few hardcover Book Club editions, and her recent fantasy *The Spirit Ring*.

A list of Bujold's works, to date, will be found in the Booklist in this Guide.

Madeleine L'Engle

Her Reputation

In 1962, Madeleine L'Engle burst into the literary world with a book called *A Wrinkle in Time*, listed as a "Juvenile" but widely read by all ages. Since then, L'Engle has been identified as the author of *A Wrinkle in Time*. It has even been made into an opera.

Yet, that manuscript had been turned down repeatedly before a publisher was found who would take the chance. It was not her first published work. She had succeeded, in a moderate way with realistic fiction in *Meet the Austins*, and with other books for young people and for adults, in the decade before. In the decades to come she expanded what she had begun in both Fantasy and Realism.

A Problem of Classification

But, even here, we must insert a qualifier. To Madeleine L'Engle, the cosmos is one; there are different ways of looking at it, but one creation, nonetheless. Her most fantastic adventures have a firm anchor in the world we recognize; *A Wrinkle in Time* encompasses all of starry space, traveling by other dimensions, and encounters a whole range of strange beings; but, it ends in the vegetable garden. This is typical of L'Engle fantasy.

In some of the "realistic" stories, such as *The Young Unicorns, A Ring of Endless Light, The Arm of the Starfish* and *Dragons in the Waters* people have intuitions and foreknowledge that some might see as fantasy. Humans can, in crisis, sometimes communicate by flashes of telepathy with each other, or with dogs or dolphins.

Sometimes a major character in a "fantastic" story will appear, again, in a "realistic" one, (generally as a supporting character) or, vice versa!

L'Engle is not easy to pigeonhole. Nevertheless, her fictions are of different kinds. She, her-

self, has provided some help in this. In the endpapers of *Many Waters* she provides a "L'Engle Family Tree," which is actually three genealogical charts. One is labeled Kairos which is "real time, pure numbers with no measurement." These deal with the Murray and O'Keefe families and are generally considered to be fantasy. The other is of Chronos which is "ordinary, wrist-watch, alarm-clock time." These deal with the Austin family and their friends, and are generally considered to be more realistic. Then there is a third chart of "Those who cross and connect Chronos and Kairos."

From this point on, I will not speak of "fantasy" or "realism" in discussion of L'Engle, but of Kairos and Chronos.

Here are a few of the values implicit in L'Engle's fiction (there are many more than I can cover in an essay of this scope).

Harmony in Diversity: Unique and In Cooperation

We have all heard about "peer pressure" and the harm it does. We also hear about rebels, with and without causes, who will do or be anything, just to be "different." The strength of L'Engle's characters, young or old, in Kairos or Chronos, is in their uniqueness; a young man is made welcome into a family circle all the more because he has a bass voice for singing, and no one else in the household has a bass voice. When Meg Murray is on another planet her own particular faults (of stubbornness, intransigence) are what save her (for the moment). In the worst of all possible worlds (as imagined in *A Wrinkle in Time*), total conformity is enforced by the all-powerful Brain, which even makes the children bounce their balls in exact rhythm!

But, this is only half the story. These unique individuals must then cooperate with one another, in a dance, harmony or pattern. When this cooperation fails, because of someone's greed or willfulness, the tragic results resonate.

Another value of L'Engle's—goodness, honor and truth will win in the long run; but, there is often a price to be paid.

Virtue will Triumph, But at a Price

In *The Young Unicorns*, which, in spite of its title, is a story in Chronos, our admiration and empathy are deeply engaged by the young girl Emily. She was blinded as an indirect (and probably unintentional) result of someone else's wicked ambition and power-lust. It would suit our feelings to have Emily regain her sight by the end of the book. It would not be inappropriate to the plot.

But, no. L'Engle makes it very clear, long before the end, that Emily's vision will never return, neither by a spiritual miracle, nor by a medical one. Many wonderful and glorious things are yet to come in Emily's life (she is a gifted musician), but not that particular wonder and glory.

Or, again. Joshua, in *Arm of the Starfish,* is killed while saving someone else who was at risk by his own fault, not Joshua's. Everything in us cries out in protest at Joshua's death; we don't want it to be true. Though L'Engle was pressured to change the death of Joshua, she refused.

One disparaging adjective in the mouths of many L'Engle characters is "pretty-pretty." It means something made to look just too sweet and nice to be real. At their best, L'Engle's affirmations of goodness and beauty are soaring, triumphant or victorious; but never pretty-pretty.

Proper Joy in Life Goes With a Willingness for Worthwhile Risks

And, conversely, greedy grasping at life at the expense of others can go with a suicidal recklessness.

In *The Moon by Night*, (Chronos), Zachary, whose heart was weakened by an old rheumatic fever, has paradoxical reckless impulses to do all the things he should not do. This is carried to its extreme in *Ring of Endless Light*, (also Chronos), when Zachary does, in fact, attempt suicide. This attempt causes the death of someone else - the heart attack of the man who saved him. Later, Zachary, while learning to fly, purposely uses his small airplane to buzz a passenger jet and just barely avoids catastrophe.

But, in *An Acceptable Time*, (Kairos) the same Zachary, has now traveled back into the past, and met primitive people who seem to know secrets of metaphysical healing that modern man has forgotten. He is, at first, willing to do anything whatever for a chance to be healed; even to the point of tolerating the blood-sacrifice of someone of whom he is fond.

This is in contrast with Joshua, mentioned above, who drives and flies with care and prudence, but, when caught in an unexpected storm while flying, sings the joyful last chorus from Beethoven's Ninth as he battles the elements. Joshua's love of life makes him stronger, not weaker, in the face of danger; but, never makes him reckless.

L'Engle's best characters surely do love life.

Everything Matters; There Are No Unimportant People

Neither are there any unimportant feelings. Disharmony is tragic whether it is the disharmony among nations which threatens war, or a disharmony in the parts of the cells of a dying child. Grief is grief, whether for the death of a friend or the unnecessary death of a baby dolphin. It is precisely this "sensitivity" on the part of her best characters that makes them aware of beauty, of music, of goodness, of family feeling, of every positive thing there is. To L'Engle, anyone who cannot see the positive things in life is at least as "unrealistic" and "escapist" as anyone who expects things to be "pretty-pretty" all the time. It is just because of this goodness, rightly understood, that leads to the next value:

Death Is Not The Worst Of All Possible Fates

This is made poignantly clear at the end of *The Young Unicorns*. In this book, the young man Dave is an ex-hood, reformed partly through the example and interest of Bishop Fall. Now, circumstances overwhelmingly suggest that Bishop Fall has become a far more evil person than any he ever tried to reform; it appears that the Bishop has made himself a power-mad secret leader of the gangs, controlling them through misuse of a medical invention. Dave's whole inner universe and sense of values is tottering.

What a relief it is to Dave, to discover that the Bishop has been dead (of natural causes) for more than a year, before the outrages had begun! What a re-dawn of meaning it is to find out that the Bishop's brother, an actor, has been doing these evil things while impersonating the Bishop! "Joy was stronger than grief in his heart, for now the Bishop had been returned to him."

Not that L'Engle necessarily holds that all clergy are beyond corruption just because they are clergy. And this brings us to another value in L'Engle's work:

Goodness, and Evil, are Where You Find Them

They often wear strange disguises. The three ministering angels in *A Wrinkle in Time* could be, at first, mistaken for witches. Zachary, the selfish and suicidal young man of three books mentioned above, is extremely appealing. Kali, the young woman in *Arm of the Starfish* lures the young man Adam onto the wrong side by the helpless maiden in distress ploy: "I need you! Help me! Trust me! I have no hope if you don't!"

Love, the love that "seeks not its own" is absolutely the only weapon that Good has, and Evil does not. With this Love, Meg Murray saves her father, and later her brother from the all powerful Brain. The trustworthy people will try to leave you free, even at your cost, and theirs; untrustworthy ones will try to enslave you, "for your own good."

Devout Yet not Doctrinaire

Madeleine L'Engle is what we are, in the Church and Synagogue Library Association: she is a volunteer librarian at the Cathedral Church of Saint John the Divine, in Manhattan. You might expect her work, coming from such a setting to be exclusively Christian in a narrow, or doctrinal sense of the word.

Not so; to be sure, heroic Christian clergy do sometimes appear in her books. But heroic rabbis also appear. Also, heroic unbelievers; Joshua, described above, is nearly a model of what is best in a person; yet, he considers himself as having no belief. In time-travel stories, goodness and worth (and also wickedness) are discovered among people who lived before Christ and never knew of Moses.

In *An Acceptable Time*, Polly O'Keefe, who has traveled three thousand years back into the Past, is in a desperate situation. She prays the prayer of Saint Patrick's breastplate, in confidence that even though Jesus of Nazareth has not been born, in the Era that she is visiting, the eternal Christ hears her prayer, nevertheless, wherever or whenever she may be. Once again: Creation is a unit, one and indivisible no matter from how many points of view we may use.

The books described above, and in the Annotated Booklist in this Guide, are the ones of L'Engle's that are most popular with young people. L'Engle has also written adult fiction, non-fiction, drama, poetry and indeed just about anything a person can write. But, the commentators and critics persist in identifying her as "the author of *A Wrinkle in Time*."

Cynthia Voigt

Her Reputation

Her books have received awards from *School Library Journal*, Edgar Award for Best Mystery, the American Book Award, the yearly award given by the Assembly On Literature for Adolescents of the National Council of Teachers of English and The Newberry Medal.

In every year a Cynthia Voigt book is to be found on The American Library Association yearly lists of Best Books for the Young. And, it is not just the critics who like her; Voigt books get worn out as fast as any in the library.

Typically, her books are found in the teen area, but with some duplicates, at least in paper, in children's. The protagonist, may be anywhere from ten years old to college age; most are twelve to sixteen.

False "Charity" Versus True Lovingkindness

"Charity" which is conscious of itself, and expects gratitude, or anything else, from those who receive is no true kindness at all. On the other hand, when something is offered from true loving kindness, or a sincere concern, it is foolishness, or worse, to be too "proud" to accept.

—In *Homecoming*, twelve-year old Dicey and her two younger brothers and younger sister are abandoned by their mentally ill mother. Their middle-aged spinster cousin Eunice takes them in, out of "charity" and never ceases to remind them of it, especially when something displeases her. Dicey reflects that life with cousin Eunice isn't free, but expensive. Dicey and her younger siblings leave "charitable" cousin Eunice to try to find a home with their grandmother, "Gram."

When they have succeeded in doing that, in *Dicey's Song*, they are notified that the children's mother, Gram's daughter, is dying in the mental hospital. For Dicey, and Gram, to travel there, money is supplied. Gram finds it hard to accept the money, but she does. A box for the mother's ashes is donated by a worker in fine woods who insists that this is an honor for him. Gram finally believes it.

—In *Izzy, Willy-Nilly*, Isabel Lingard has just had a leg amputated as a result of an automobile accident. It is agony to endure the "duty" visits of friends, who come because their parents say they should, and spend the visit staring at Izzy's face. What a relief to have Rosamunde come in and say, "You look terrible!" and continue, from there, to be a friend, and help in Rosamunde's own blunt, uncompromising way!

Then the kids who were at the party, and had unwisely allowed her to leave with her intoxicated date, come to offer her a place on the school newspaper. Izzy feels she cannot accept. The newspaper is a select group, "smart, but not weird," not the place for an ex-cheerleader with average grades, like Izzy. She knows they are making the offer out of guilt. Gradually, she comes to realize that to accept this guilty offer is the kindest thing that she can do, and she does it; for, she has become a kinder person than she was.

—In *Jackaroo*, which takes place in a fictitious country called The Kingdom, the poor can receive food and clothing in the Lord's Doling Room. But, it is a disgrace to be there, people hate themselves for it, and feel no gratitude to the Lord. It feels better to receive from Jackaroo, a legendary "good outlaw." Jackaroo is exciting, dangerous, and carries no hint of "charity." So, if a young woman really wants to help the poor, she must become Jackaroo, and help anonymously. But, the day comes when she, herself, must accept aid from someone who cares as much about her as Jackaroo ever cared for the poor.

Integrity Lies At A Deep Level Within

It is not a matter of asking "whose fault is it?" or of simply obeying certain given rules.

—In *The Runner*, Bullet is absorbed in problems when he goes out in the woods with his gun, vaguely intending to shoot a deer. Instead he shoots the lovable, but rather useless, dog that his sister left behind when she eloped. In no way is this accident Bullet's fault; he had not invited the dog to come. But, Bullet accepts responsibility, and stays with the dog, comforting her until she dies.

—In *Come A Stranger*, Dicey is wrongly accused of dishonesty. Mina Smiths knows it isn't true. Although she barely knows Dicey, and has no particular obligation to her, Mina speaks up.

—In *Tell Me If The Lovers Are Losers*, a college freshman, Niki Jones, has written a paper that is a borderline plagiarism (it *is* borderline.) One of two roommates is disturbed by this, the other feels it is all right. The three go together to the Dean of Freshmen to have her arbitrate. The Dean's verdict: "The paper is safe. Miss Jones is not."

We are all Prejudiced; We are all Victims of Prejudice

Prejudice, class hatred, and unfair discrimination come from "looking at the outside" of people.

—In *The Runner*, the only human that Bullet respects is the Frenchman, Patrice, a fisherman and boat mender, who employs Bullet and treats him like a man. Then Bullet finds out that Patrice is of mixed race! (Patrice had thought he knew that.) Finally, he realizes that "Patrice was what Patrice was ... the only thing that mattered was what kind of man you were." This alters his attitude

toward another runner, Tamer Shipp, and this, in time, alters Tamer's attitude toward whites.

—In *Come A Stranger*, Mina Smiths must face the bitter fact that the ballet camp that she thought had welcomed her, had seen her as a token Black all along, invited to get Federal funding; but, Mina herself had been guilty of rejecting her own community to some degree, when she thought she was welcome in the white community.

—When Isabel Lingard, the amputee, in *Izzy, Willy-Nilly*, reflects on the pain of her friends' duty visits, she remembers her own previous attitude to a girl with a burned face. She thinks about Rosamunde, her one truly helpful friend, who is from a lower social class than Izzy and her parents; she thinks about her Black therapist, and she thinks about the elderly. "Everyone knows exactly what label to give us."

—In *Jackaroo*, Gwyn is not satisfied with the traditional role of The Innkeeper's Daughter, as the Kingdom has defined it for her; to be what she feels she must be, she puts on the mask of Jackaroo. However, she believes that it is the face of The Innkeeper's Daughter, the one that everyone sees, that is the false face, the mask. But, ironically, she cannot recognize the man who fits her own secret definition of a true love for her, because he is a servant.

The Divine Encounter

In *Sons From Afar*, Sammy is absorbed with the problem of whether or not to search for his father, who deserted the family when Sammy was a baby. He also has other problems, such as who to invite to go crabbing with him; his little sister offered, but he didn't take her seriously. He decides to ask a new boy at school. Very shortly after he has done so, he hears a voice calling in his head: "Sammy." It is in his head, not an auditory hallucination, yet it is so clear that he looks around. Something like this had happened before, but never so vividly. After a little disquiet, he decides to ignore it. Later, it is shown that his sister is deeply hurt; and she is a young person with no self-esteem to spare.

A similar theme, but far more detailed, can be found in *Tree By Leaf*. Clothilde is a young person who feels that she has a complaint against God; among other problems, her father has returned from World War I with a face so disfigured that the baby screams at the sight of him. He hides in the boathouse, where meals are brought to him that he does not eat. While Clothilde is considering how much better she could run the universe if she were God, she feels a Voice calling her outside. Once out there, she encounters a greatness, a richness that she has never known. It makes her ineffably happy, and terrifies her. The Voice names her, "Clothilde" and "Child."

Clothilde tries to run, and the Voice runs beside her; she tries to walk away, and the Voice walks beside her. She surrenders, asks "What do you want me for?" The Voice, as if the sea, land and space were speaking, replies:

> "To be my people, to know the creatures of land and sea and air, to know the leaf and to know the tree. To carry light in your hand as you step from one season to the next, to guard the darkness from the..." Of course, the Voice couldn't understand her question. I was too large to understand how small she was. (Cynthia Voigt, *Tree By Leaf*)

When Clothilde finally realizes that the Voice expects her to make demands of it, she is appalled! Nothing of hers could be important to anything so great. She tries to apologize, but the Voice persists; "The leaf grows and the tree grows. It is important." With holy boldness Clothilde asks "Why do you make wars?" She has a momentary hellish, horrifying, vision of just what war is. The Voice says, "I do not make wars. Men do." Clothilde apologizes again, and asks that "the man in the boathouse" be made better. "Who?" asks the Voice. Clothilde, who cannot yet refer to the monstrous one as "Father" instead gives his name, "Benjamin Speer." She also has other requests to make.

The other requests turn out disappointing, or even tragic, for the people concerned; for, (as the Voice explains to Clothilde, at a later date) people make their own choices of what to do with the opportunities that they were given. Her request for "the man in the boathouse" is gradually, but gloriously granted. Her father's spirit heals within, Clothilde kisses his damaged face and calls him father. He comes home, and eventually becomes a famous illustrator, especially well-known for his illustrations of *Beauty And The Beast*. Clothilde returns to the Voice to say, "Thank you, for my father."

"Who?" the Voice wondered.

Remembering, Clothilde named him."Benjamin Speer."

Nowhere, in any literature, have I met such an evocative account of the Divine Encounter. Far from being an abstract and other-worldly thing, the experience leaves Clothilde in a heightened state of awareness of everything: She sees each tree, leaf, her own hands, her skirt with its woven threads

and the lichen on the stone as if they had never been seen before. Later, this heightened awareness takes other forms. When the hired girl lifts the big iron pots, Clothilde's hands feel what the other one's hands feel. She sees into the feelings of a local man who came back from the War "in a bad way" (insane). It isn't always a pleasure to be so aware of other's pain; but, it can be turned to a positive purpose. Altogether, this is a remarkable book.

In *Sons From Afar* we could think that the voice came from Sammy's subconscious mind, if we chose to. In *Tree By Leaf* we don't have that option; Something, Someone, beyond ordinary human experience is in charge. While I do not know Voigt's precise religious position, I know that she knows of "The Great Reality."

Clergy

Only occasionally do clergy come into Voigt's books, but, when they do, they are treated with more favor than is usual in today's teen fiction (or, adult fiction.) Brother Thomas is a character of borderline importance to the plot in *A Solitary Blue*, but one remembers him, and, for the sake of the other characters, is glad he was there. Tamer Shipp, in *Come A Stranger*, (the same one we met as a boy in *The Runner*) is now a clergyman, and fulfills a vital role in Tina Smiths maturing.

Voigt's books are published first in hardcover, but the paperback always follows. Her hardcovers are published by Atheneum; the paperbacks by Fawcett Juniper. A list of Voigt's works, to date, will be found in the Booklist in this Guide.

Walter Wangerin, Jr.

His Reputation

Wangerin is a writer who defies categorization. His short pieces that appear in such periodicals as *Christianity Today* and *Christian Century* and his regular feature in *The Lutheran* are, generally, narratives, either non-fiction or nearly so, presented to illustrate some spiritual question. But he has written other short pieces that are parables, rather than narratives, and some that are outright fantasy. He has written poetry, and he has written books for little children (such as *Potter*) which will not be discussed here.

This essay will focus on two books: *The Book Of The Dun Cow* and its sequel, *The Book Of Sorrows*. These two books generally do end up in the Teen, or "Young Adult" section of a public library. Sometimes they are in the Adult area. They are not for most little children; the elements of violence, and death, and of the horrors of Evil are too strong for that. However, sometime around the early teens, many young people become quite fascinated with horror, and feed that fascination with books written especially to satisfy it.

These books are fantasy of a special sort, nearly extinct today: The Beast Fable. The names of the animals are boldly taken from Chaucer, and from other medieval sources. Wangerin began his writing career by sending *The Book Of The Dun Cow*, unsolicited, to a publisher. It won The American Book Award and other awards from such sources as *School Library Journal* and *The New York Times*. Wangerin, now in demand, struggled for twelve years to balance his work as an inner-city pastor with his new writing career; in 1989, he traded pulpit for typewriter. He feels that the two occupations, writing and the ministry, require the same kind of traits: creativity, integrity, affection and "watchful serendipity."

The Persistance of Evil

Evil is everywhere, and works in and through nearly everything. Its subtlety and persistence cannot be exaggerated. What appeared to be the very essence of Evil may be only an agent, and an apparent victory may be only temporary. If all depended on mortals, all would be lost.

Chaunticleer, the noble rooster, has responsibility for all the other animals; he must crow the canonical hours, crow joy or grief of the community with special crows; he must judge the small disputes these generally peaceful and law-abiding animals sometimes have. The first sign of serious Evil is from Ebenezer Rat, who eats the new-laid eggs. But Ebenezer Rat is nothing; the real menace, or so it appears, is from Cockatrice, a half-bird half-reptile, son of what had been a rooster much like Chaunticleer, a rooster who yielded to a seductive voice that promised him importance and honor. But, Cockatrice killed his father, and produced monstrous children, the Basilisks. The animals of the barnyard, led by noble Chaunticleer, make brave battle against the Basiliks. Then, Cockatrice himself takes the field, and Chaunticleer battles him with the spurs on his feet, Gaff and Slasher. But, the defeat of Cockatrice only reveals the true Evil that has been behind it all, Wyrm, under the earth. In the second book, Wyrm finds a way to infect Chaunticleer, the noble rooster himself, and to turn the rooster's weapons to the service of Evil. (More on this part, later.)

The Faithfulness of God and His Angels

The Dun Cow of the first book's title is identified in plain words on page 23 of that book; an "angel"

a "messenger of God" and a very special one, at that. Chaunticleer can perceive her, although not everyone can; this does not mean that Chaunticleer always heeds her counsel.

The Dun Cow is endless in her patience and her sympathy is not just a sorrowful feeling, but a feeling with the sufferer. She gives not just counsel, but herself; she breaks off one of her horns to be used as a weapon to put out an eye of Wyrm. The message is plainly given: just as the Rat, the Basilisks and Cockatrice were only images, or agents of the great Evil, (which is capable of infecting anything mortal) so the Dun Cow is the image, the agent, of the great Good.

The Power of the Meek

Wangerin is one of the very rare writers whose good characters are at least as memorable as his evil ones. Goodness is found at least as often in simplicity, childlikeness or single-minded devotion as it is in "heroism" in its usual sense; even a character not always "likable" may show great depths of goodness.

Chaunticleer's mate, the hen Pertelote, is a mortal copy of the Dun Cow in her patience and sympathy; not quite a perfect copy, she is capable, under great stress, of inappropriate forms of grief or anger, but she comes as close as a mortal could be expected to come. She was, at first, a refugee from the evil Cockatrice, because she was one of the few hens who dared to defy him. Yet, Pertelote is not "wise" in a mainly intellectual sense; her wisdom is a wisdom of the heart, of a creature who loves, and understands her mate.

Mundo Cani Dog is not a creature who commands much of our sympathy in the beginning, mainly because he is so awash in self-pity already. He has a big nose, he feels that it makes him infinitely ugly, he feels he is marooned in a body he dislikes, and he bays "Marooned!" at the night sky until Chaunticleer makes him shut up. (The ludicrousness of this is especially appropriate for teens, since they are at an age of too much concern with appearance.) But, Mundo Cani Dog's absurd self-pity does not stop him from caring for the others; and, at the end of the first book, it is he who, armed with the horn of the Dun Cow, challenges Wyrm directly, and gives his life for the others.

John Wesley Weasel is a fighter, and he admires fighters. When he sees a princely stag, antlered head held high against the sky (a scene in *The Book Of Sorrows*), he thinks he has never seen a sight so grand. But, he soon discovers that the true courage is in the little fawn; the stag has his hoofs imprisoned in the ice, and is helpless against attack from any quarter. His daughter has lowered her antlerless brow to meet all who would harm her father. (Her mother died in the terrible winter that Wyrm sent on the earth.) The scrappy Weasel is overwhelmed with admiration for this kind of courage!

This theme, of the wisdom of the innocent, the terrifying power of the meek, is repeated with many variations: The adventures of Wee Widow Mouse and her children; or, the rabbits who show courage just by being in the battle.

The Absolute Necessity of Forgiveness

Perhaps the most important theme of all is the one stressed in the second book, *The Book Of Sorrows*. The giving, and the acceptance of forgiveness is not just a good idea; it is absolutely essential to the triumph of Goodness, and the defeat of Evil.

Chaunticleer's weakness is that he is a self-perfectionist. He takes his responsibility to the animals seriously, and cannot bear any failure of his own. When Mundo Cani Dog challenges Wyrm, and is lost underground, Chaunticleer feels compelled to rescue him, if he is alive, and avenge him if he is dead.

Chaunticleer will not even look upon the Dun Cow, for he knows she will bring forgiveness of himself in her look, forgiveness for his early disdain of the self-pitying Dog, and of the momentary despair that had left the Dog's sacrifice as the only alternative. That forgiveness, that the Dun Cow would surely give, is a torment to Chaunticleer.

Chaunticleer has been, with varying success, trying to keep his animals (and other animals) from starvation in Wyrm's winter by attempts to organize the food supply and distribution. It is frustrating work. Wyrm sends dreams to the obsessed Chaunticleer of how to find the way under ground to rescue or avenge Mundo Cani. When a Coyote, trying to get food for his hungry family, appears with information that seems to confirm Chaunticleer's dreams, Chaunticleer takes off on his mission, with very little thought for the animals that depend on him.

Pertelote, his heart-wise mate, who has lost three little children to Wyrm's actions, and is now sure she will lose Chaunticleer, says, "I ask only that you not do this thing in madness." But, Chaunticleer plunges into the mission with no restraint; he must earn his forgiveness rather than

accept it freely given. Too late, he discovers that not only is Mundo Cani dead beyond recovery, but that Wyrm is "dead" too, which means that Wyrm no longer has a tangible form, but exists in subtler, deadlier forms; to fight Wyrm with Gaff and Slasher, as he fought the Cockatrice would be impossible. Then, Chaunticleer's obsession transfers to the newly-discovered bones of the Dog.

This obsession with the bones sets off a chain of circumstances that results in the death of the mate and little son of the Coyote who had brought Chaunticleer there. Chaunticleer is blamed; he grows paranoid feeling that all the animals including his mate, Pertelote, are against him. Suspicion tends to create what it suspects. Revolt and civil war threaten.

The heartbroken Coyote is visited by the Dun Cow, at the depths of his misery. She nurses him, recalls him to his duty to his other two children, which he had been in danger of forgetting. Finally, she, instructs him to go to Chaunticleer with unconditional forgiveness.

The Coyote, up to now, has been no heroic figure; his mate and his little son were physically braver than he. But, he is capable of knowing that he needs forgiveness (for his neglect, in his grief, of his other children) and this helps him to forgive Chaunticleer. He approaches the once-noble rooster, (now terrible and wielding his weapons for himself alone, trusting no one) and forgives him. Chaunticleer, horrified and angered, strikes out, but is eventually overcome by the goodness that the Dun Cow has inspired in the Coyote. Although Chaunticleer dies in his efforts to rid himself of Wyrm's infection, Wyrm is defeated by the giving and receiving of forgiveness.

The last word, of both books, is that of the goodhearted hen, his mate Pertelote who never expected as much of herself as Chaunticleer had expected of himself, and therefore has no problem giving and accepting forgiveness.

Wangerin's Other Books

In his other books, Wangerin repeats these themes in other ways. The parable of "Ragman" in *Ragman And Other Cries of Faith* gives the essence of burden-bearing on others' behalf, and death and resurrection in a modern urban setting. The realistic narratives in *Miz Lil and The Chronicle of Grace* show what Wangerin himself, a white urban Pastor, learned from a wise old black woman, and from others. Episodes alternate with remembrances from the past, of his relatives and neighbors, where he grew up in Alberta, Canada.

Miz Lil is a book that should be read by any young person who is considering the ministry. The questions of the Gospel become concrete. For example: What do you do about the prostitute across the street, who is taking water from the outside spigot of the church building? What is the godly response to a street person who interrupts the church service, loudly announcing that he wants to pray?

Wangerin has much to tell about his children, and what he has learned from them. The title essay in *The Manger Is Empty*, tells of his daughter's grief on Christmas Eve; Miz Williams, another wise old woman of the church, has died, and the snow is falling on her grave. Little Mary, Wangerin's daughter, who loved Miz Williams very dearly, is to be the Mary in the Christmas pageant at the church that evening. The manger lies right where the coffin had been.

Later, Mary shares this insight with her father: "Jesus wasn't in the manger. It was a doll. The manger is empty. Miz Williams' box is empty, too. Its like a big doll we put away. If Jesus can go across, Miz Williams can go across too, and it doesn't matter if it snows on her grave."

When Wangerin writes of his adopted black son, Matthew, who used to be hyperactive, he is candid about his own mistakes in raising the boy. Stories about Matthew, and his experiences in society stress again the need to give, and accept forgiveness.

These three books (*Ragman, Miz Lil, and The Manger*) could be a resource to teens when planning something different for a devotion or a retreat. Many of the items are short; many can be adapted to reading out loud; indeed, some were written for worship purposes.

They show, in their way, the same vision and insight that the two great beast fables have; after reading any of Wangerin's books, one is more likely to "do justice, love mercy, and walk humbly with thy God."

These essays barely scratch the surface of what can be found in Bujold, L'Engle, Voigt or Wangerin. But, they may show you why some librarians and scholars feel that some of the best writing being done today is in the Young Adult field. There is an adult patron of the library where I work who has no teens in his home; yet he regularly stops at the rack of new Teen books. I once asked him why. He said, "This is where the good books are." I tend to agree.

THE ANNOTATED BOOKLIST

You are not, of course, expected to buy every book on the list; some would not be welcome in your particular library. (For example: In the non-fiction section, there are books that deal with the problems of teen unwed pregnancy; some books accept abortion as an acceptable alternative, some do not. I have designated; you choose.)

Even if you did want them all, you probably couldn't afford it! Look on the Booklist as a place for browsing, a place from which you can make your own decisions.

Except for some titles in the section on Biblical Fiction, all titles listed are in print as of September 1992; in most cases, they are available in paperback.

Biblical Fiction

(I am indebted to Mona Stevenson, Assistant Director of Warren/Trumbull County Public Library; much of this section on "Biblical Fiction" is taken directly from her Booklist, of the same title.)

(Titles currently out of print are designated: o.p. These books are good enough to watch for, at second-hand sales; also, they come back in paper, from time to time.)

Old Testament Times

Asch, Sholem. THE PROPHET o.p. On the second Isaiah, in Babylon. Also by this author: MOSES. Also o.p.
(See below, under "At The Time Of Jesus..." in this section, for some titles by Sholem Asch currently in print.)

Bremkamp, Gloria. MERARI: The Woman Who Challenged Queen Jezebel And The Pagan Gods. Harper, 1987, 208 p. $7.95pb.
Based on a story in 2 Kings, a faithful Shunamite woman and her husband side with the prophet Elisha against the false worship led by Israel's royal family.

Fast, Howard. MY GLORIOUS BROTHERS. 1977, 280 p. Paper, $6.95, Hebrew Publications. Also, $18.95, Amercon Limited.
Recreates the story of the revolt led by Judas Maccabeus in the second century B.C. to free Judea from the forced worship of idols.

Henderson, Lois. MIRIAM. 1985, 256 p. Paper, $7.95 Harper.
The life of the sister of Moses, and the struggle for faith as the Hebrew people journey to the promised land.

Henderson, Lois. RUTH. 1981, 256 p. Paper, $7.95, Harper.
Movingly told story of the Moabite woman who left her people and her gods, from loyalty to her mother-in-law, and found love and faith in a new land. Also by this author: ABIGAIL. HAGAR.

Mann, Thomas. JOSEPH AND HIS BROTHERS. 1948, 1207 p. $59.50, Knopf. Actually, four books in one: Tales of Jacob; Young Joseph; Joseph In Egypt; and Joseph the Provider. Any of the four can be read independent of the others. Faithful to the story in Genesis, but with much expansion and symbolism that foreshadows Christianity.

Schmitt, Gladys. DAVID THE KING. o.p.
Follows David the shepherd lad, and the mighty King through every glory and every tragedy.

Segal, Brenda. IF I FORGET THEE. 1983, 408 p. Paper, $3.95, Berkeley Publications.
Twelve year old orphan, Jara, grand-daughter of the heroine of The Tenth Measure, stands up against the Roman tormentors in her village. She grows into a valiant participant in the Revolt of Bar Kokhba, the Jews second and final attempt to overthrow Roman rule.

Shamir, Moshe. KING OF FLESH AND BLOOD. o.p. (Translated from the Hebrew by David Patterson) Paper, $5.95, Hebrew Publications.
Portrays the dramatic reign of the power-hungry Alexander Yannai, king of Judea from the Maccabean rising to the Roman conquest.

At the Time of Jesus and the Time of the Early Church

Asch, Sholem. MARY. 1985, 436 p. Paper, $10.95 Carroll & Graf.
A unique mother/son relationship is followed from Annunciation to Crucifixion - and Resurrection. Asch is a Christian of Jewish background who writes from both a Christian and a Jewish viewpoint. Also by this author: THE NAZARENE. THE APOSTLE (on Saint Paul).

Bremkamp, Gloria. MARY AND MARTHA OF BETHANY. 1991, 192 p. Paper, $8.95, Harper.
A story of Jesus' "other family."

Caldwell, Taylor. DEAR AND GLORIOUS PHYSICIAN. o.p. The life of Luke, through Greece, Rome, Egypt to Judea, where he becomes a Christian.
Also by this author: GREAT LION OF GOD (On Saint Paul). Also o.p.

Costain, Thomas. THE SILVER CHALICE. o.p.
A young silversmith has the commission to fashion a chalice to hold the cup used by Christ at the last supper.

Douglas, Lloyd. THE ROBE. 1942, 1986, 508 p. Paper, $8.95. Also, $19.95, both Houghton-Mifflin.
The rise of Christianity, reflected in the life of the young Roman soldier whose life is changed by the garment won by dice at the foot of the cross.

Douglas, Lloyd. THE BIG FISHERMAN. o.p.
The Fisher of men, Saint Peter—and his Master.

Holmes, Marjorie. TWO FROM GALILEE. 1972, 224 p. Paper, $3.95, Bantam.
The love story of Mary and Joseph reveals the human aspect of the Holy Family while remaining faithful to the scriptural base.

Holmes, Marjorie. THREE FROM GALILEE: The Young Man From Nazareth. 1986, 240 p. Paper, $3.50, Bantam.
Imagines the lost years of Jesus, which are not described in the Bible. Brings to life His parents, siblings and friends during his teens and young manhood. Also by this author: THE MESSIAH.

Lagerkvist, Par. BARABBAS. Translated by Alice Blair. 1955, 133 p. Paper, $4.95, Random.
A parable-like story of the influence of Jesus on the thief who was pardoned when Jesus was crucified.

Landorf-Heatherley, Joyce. I CAME TO LOVE YOU LATE. 1981, 192 p. Paper, $3.99. Revell.
The story of Jesus from the viewpoint of practical and level-headed Martha of Bethany. Through her hard won belief in the Risen Lord, she is guided to her own unique destiny.

Murphy, Walter F. UPON THIS ROCK. 1987, 538p. Paper, $4.95, Ballantine.
Quintus, a Greek Christian, relates the tumultuous struggles of the Apostle Paul.

Slaughter, Frank. THE GALILEANS. o.p.
The story of Mary of Magdala, as told by the young physician who loved her.
Also by this author (all currently o.p.): GOD'S WARRIOR (on Saint Paul); THE ROAD TO BITHYNIA (on Saint Luke); THE SINS OF HEROD; UPON THIS ROCK (on Saint Peter).

Wallace, Lew. BEN-HUR: A Tale Of The Christ. 1906, 1990, 450 p. Paper, $3.49, Barboar & Company. Also, $24.95, Buccaneer Books.
A wealthy and powerful young Jew, whose life, family and estate is brought to ruin by a Roman ex-friend, vows revenge; but, eventually finds something much better than revenge.

Contemporary Fiction

("Contemporary," generally, means during or since the Viet-Nam War.)

Brancato, Robin. WINNING. 1988, 224 p. $3.95, Bantam. Also, $12.99, Knopf.
A young former athlete, now a paraplegic, learns that there is more than one kind of victory. Values: meeting the challenge. Problems: changing conditions; sports ethics. Also by this author: BLINDED BY THE LIGHT, on cult-enslavement; UNEASY MONEY, on sudden riches.

Bridgers, Sue Ellen. PERMANENT CONNECTIONS. 1988, 288 p. Paper, Harper Junior, $3.50. Also, $13.95, Delacourte.
Rob resents being "drafted" by his father to go to Appalachia to take care of an injured uncle who lives with a half senile grandfather. Value and Problem: Families, for better and worse. Also by this author: ALL TOGETHER NOW. HOME BEFORE DARK. NOTES FOR ANOTHER LIFE.

Brooks, Bruce. THE MOVES MAKE THE MAN. 1987, 288 p. Paper, $2.95. Also, $14.89, both Harper Junior Books.
An African-American boy tries to befriend a troubled White boy through basketball. Values: sincerity; friendship. Problems: race relations, black/white; parent/child relations; sports ethics. Also by this author: MIDNIGHT HOUR ENCORES (father/daughter relations;) NO KIDDING (alcoholism; parent/child relations.) Mixed reviews.

Buss, Fran Leeper. JOURNEY OF THE SPARROWS. 1991, 160 p. $14.95, Lodestar. (No paperback as of 9/92.)
Asking only to survive, Maria and her family have come to the United States illegally from war-torn El Salvador. Value and problem: when "trusting God" also means trusting human beings. (NOTE: This book invites an interesting comparison with STEAL AWAY by Jennifer Armstrong in the Historical Fiction section of this Guide.)

Crutcher, Chris. RUNNING LOOSE. 1986, 1990, Paper, $3.25, Dell. Also, $13.95, Greenwillow.
Louie defies his football coach who wanted him to play brutally; then, Louie's girl dies in an auto wreck. Values: moral courage; compassion; persistence in time of grief. Problems: sports ethics; male/female relations. Also by this author: STOTAN! THE CRAZY HORSE ELECTRIC GAME. CHINESE HANDCUFFS.

Dana, Barbara. NECESSARY PARTIES. 1987, 320 p. Paper, $3.50, Bantam. Also, $14.95, Harper & Row.
A 15-year old sues his parents to prevent their divorce. Values: justice; persistence. Problems: parent/child relationships; divorce. (This author also has a title under Historical Fiction in this Guide.)

Ethridge, Kenneth E. VIOLA, FURGY, BOBBI AND ME. 1989, 168 p. $13.95, Holiday House (No paperback as of 9/92.)
Three teenagers give a 78-year old woman the loving companionship that her middle-aged greedy daughters will not give, and they learn from the experience! Values: friendship, in unlikely places; what the generations can learn from each other. Problem: neglect and abuse of the elderly.

Fox, Paula. THE MOONLIGHT MAN. 1988, 192 p. Paper, $3.25, Dell. Also, $12.95, Bradbury/Macmillian.
A daughter gets to know her irresponsible father and herself. Value: forgiveness. Problem: parent/child relationships. Also by this author: ONE-EYED CAT. THE VILLAGE BY THE SEA. (This author also has a title under Historical Fiction in this Guide.)

Girzone, Joseph F. JOSHUA: A Parable For Today. 1983, 320 p. Paper, $9.95, Macmillan. Also, $13.95, Richelieu Court.
The life-changing story of a carpenter who rattles the conscience of a small town. Based on Scripture. Value and problem: what does Christ mean for today? Sequels: JOSHUA AND THE CHILDREN. JOSHUA IN THE HOLY LAND.

Girzone, Joseph F. THE SHEPHERD. 1992, 256 p. $15.95, Macmillan.
Shows the interweaving of the truth of God's love for people of all creeds. Value and problem: one God—and many ways to know Him.

Harmeling, Jean. THE POTTER OF CHARLES STREET. 1990, 154 p. Trade Paperback. $7.95, Crossway Books/Good News.
Eve's island home, off-shore of Boston, has become lonely. Her invalid father is bitter; her friend Bobby has moved away; her sister has run off with the drama teacher. Eve begins a curious friendship with a maker of pottery, who loves clay, music, people and God, and can teach Eve something about all of them. Values: finding faith and life's meanings by creating beauty; friendship between the generations. Problems: loneliness; coming-of-age.

Hentoff, Nat. THE DAY THEY CAME TO ARREST THE BOOK. 1983, 160 p. Paper, $3.25, Dell.
Blacks and White Liberals are offended by Huckleberry Finn and want it removed from the school library. Values: moral courage; difficult decisions. Problems: censorship; race relations, black/white. Also by this author: DOES THIS SCHOOL HAVE CAPITAL PUNISHMENT?; THIS SCHOOL IS DRIVING ME CRAZY.

Hinton, S. E. THAT WAS THEN, THIS IS NOW. 1989, 224 p. Paper, $3.50, Dell.
Shall Bryan rat on his oldest friend? Or, shall he keep silent about Mark's drug pushing to younger kids? Values: friendship, difficult decisions. Problems: drug abuse, male/female relationships, influence of older youth on younger ones. Also by this author: THE OUTSIDERS. TEX. TAMING THE STAR RUNNER.

Ho, Minfong. RICE WITHOUT RAIN. 1990, 236 p. $12.95, Lothrup. Paperback due.
In revolutionary Thailand, in the 1970s, Jinda, 17, finds love, terror, and commitment. Value: costly commitment to a cause beyond oneself. Problem: paradoxes of revolution and resistance to brutality. Also by this author: THE CLAY MARBLE.

Hobbs, Will. DOWNRIVER. 1991, 208 p. Paper, $3.50, Avon. Also, $13.95, Atheneum.
When the students in wilderness therapy decide to ditch their guide and travel on their own, they learn more than they had bargained for! Value: the importance of group cooperation, working as one. Problem: authority vs. independence. Also by this author: BEARSTONE. CHANGES IN LATITUDE.

Hunt, Irene. UP A ROAD SLOWLY. 1988, 100 p. Paper, $2.50, Scholastic.
Motherless Julie finds her aunt, uncle and step-mother difficult to love; she finds retarded Angie disgusting. She has a lot to learn, and she does learn. Values: sincerity; ultimate worth of each individual. Problems: parent/step-parent relationships; retarded persons; changing circumstances.

Irwin, Hadley. KIM/KIMI. 1988, 208 p. Paper, $3.95, Puffin. Also, $12.95, Macmillian.
Who is Kim Andrews? An American, like her mother? Or, is she really Kimi Yogushi, a Japanese-American like her late father, who was interned during World War II? Values: justice; sense of "roots" or personal heritage. Problems: "who am I?"; war; national prejudice; relationship to deceased parent, and to step-parent; race relationships, white/oriental.

Kaye, Marilyn. THE ATONEMENT OF MINDY WISE. 1991, 106 p. $15.95, Harcourt, Brace & Jovanovich. (No paperback as of 9/92).
Mindy, at Yom Kippur, reflects. She lied, she betrayed trust, she broke the honor code, she bribed her little sister, and more. All for one reason: to be a member of an eighth grade clique. Values: self-honesty; knowing what really is wrong; accepting forgiveness in faith; and beginning again. Problem: the temptations of the need to be "popular" and accepted.

Kemelman, Harry. FRIDAY THE RABBI SLEPT LATE. 1986, 288 p. Paper, $3.95, Fawcett.
Rabbi Small solves a murder. (The first of a 10 book detective series.) Values: courage; compassion; caring. Problem: crime.

Korman, Gordon. SON OF INTERFLUX. 1988, 288 p. Paper, $2.50, Also, $12.95. Both Scholastic.
Simon, with other high school students, tries to save the wildlife area from the expanding Interflux Corporation. The Interflux Corporation is headed by Simon's father. Values: struggle against the odds; father/son respect persisting in extreme circumstances. Problems: environment versus progress; parent/child relationships.

L'Engle, Madelaine. MEET THE AUSTINS. 1981, 192 p. $2.50, Dell.
They were all so happy before the orphan, Magy, joined them. Will things ever be the same again? Values: courage; compassion. Problems: foster children; changing circumstances; family relationships. Other books by Madeleine L'Engle in contemporary setting: THE MOON BY NIGHT, THE YOUNG UNICORNS, A RING OF ENDLESS LIGHT. (This author also has titles under Fantasy and Science Fiction in this Guide.)

Mayfield, Sue. I CARRIED YOU ON EAGLES' WINGS. 1991, 128 p. $12.95, Lothrup. (No paperback as of 9/92.)
Tony's mother is dying. When he finds a crippled seagull, and nurses it back to health, Tony begins to find an awareness of the Divine Mercy. Value: salvation in compassion for created beings. Problem: bereavement.

Mayne, William. GIDEON AHOY! 1989, 156 p. Paper, $3.95, Delacourte. Also, $13.95, Doubleday.
A severely brain-injured young man is employed on a tourist canal barge in England, with remarkable consequences to him, his family and friends. Seriousness with humor. Values: worth of each individual; family solidarity; humor. Problem: the "different" one, in society, and family.

Miklowitz, Gloria D. STANDING TALL, LOOKING GOOD. 1991, 149 p. Paper, $4.95, Doubleday. Also, $14.95, Delacourte.
Joining the army seems to be a good idea at the time; David, Carver and Paula find it is not what they had thought. Value and problem: the right and wrong reasons for a military life. Also by this author: ANYTHING TO WIN (the use of steroids in sports); THE EMERSON HIGH VIGILANTES (response to crime).

Nesbit, Jeffery A. THE GREAT NOTHING STRIKES BACK. 1991, 256 p. Paper, $6.95, Shaw Publications.
David Doberman is fat and not athletic or brilliant. He declares war on the other students. It takes a committed Christian teacher to show him that "we are all on the same side." Value and problem: responses to feeling worthless; the power of faith.

Peck, Richard. REMEMBERING THE GOOD TIMES. 1986, 192 p. Paper, $3.25, Dell. Also, $14.95, Delacourte.
Three friends have a close bond—but is it enough? Values: friendship; recognizing the signs of suicide; recovering from the suicide of a friend; what the generations can learn from each other. Problem: inner turmoil. Also by this author: PRINCESS ASHLEY. THOSE SUMMER GIRLS I NEVER MET.

Shusterman, Neal. WHAT DADDY DID. 1991, 230 p. $15.95, Little, Brown & Company. Paperback due.
Preston Scott has an ultimate test of forgiveness. His father is coming out of prison, where he has served time for killing Preston's mother. His mother's parents, upheld by their strong faith, have forgiven their son-in-law for killing their daughter, though it wasn't easy. Other relatives are unyielding and hostile. Which way will Preston, and his little brother go? (Based on a real case, with the names changed.) Values and problems: forgiveness; family solidarity under ultimate stress; faith in very hard times; facing realities; the evil, and the good, that exists in all of us.

Slepian, Jan. RISK 'N ROSES. 1992, 160 p. $14.95, Philomel/Putnam. Paperback due.
It seemed like a harmless sort of prank to play on the old neighborhood grouch. Skip didn't know what it would mean to a Holocaust survivor, or to her own retarded sister. Values: learning to recognize unconscious cruelty; acceptance of individuals, including the "different" family loyalty. Problems: dangers of over-protection of the "different"; peer pressure, especially when one is a newcomer; child abuse, and its consequences.

Strasser, Todd. WORKIN' FOR PEANUTS. 1984, 192 p. Paper, $2.95, Dell. Also, $12.95, Delacourte.
Peanut-vendor boy has the eye of a girl of wealthy family; but there are more obstacles than they realize. Value; self-understanding. Problems: rich vs. poor; male/female relations. Also by this author: A VERY TOUCHY SUBJECT (male chastity), ANGEL DUST BLUES (addiction), THE ACCIDENT (responsibility).

Voigt, Cynthia. DAVID AND JONATHAN. 1992, 208 p. $14.95, Scholastic. (No paperback as of 9/92.)
Henry and Jonathan had always been close friends; the fact that one was Jewish and one gentile never mattered. Then, Jonathan's cousin David, a Holocaust survivor, comes to live with the family, and everything is different. Values and problems: friendship; family loyalties; lifelong traumas; ultimate questions of right and wrong.

Voigt, Cynthia. HOMECOMING. 1987, 320 p. Paper, $3.95, Fawcett. Also, $13.95, Macmillian.
13-year-old Dicey Tillerman must find a home for herself, and her younger brothers and sister. Values: resourcefulness, responsibility, persistence. Problems: brother/sister relationships; abandonment. Other books of the author's "Crisfield" series: DICEY'S SONG, A SOLITARY BLUE, COME A STRANGER, SONS FROM AFAR, SEVENTEEN AGAINST THE DEALER. Also, THE RUNNER, a "prequel'. Also by Voigt: IZZY, WILLY-NILLY. TELL ME IF THE LOVERS ARE LOSERS. (This author has titles under both Historical Fiction and Fantasy/Science Fiction in this Guide.)

Fantasy and Science Fiction

Alexander, Lloyd. THE BOOK OF THREE. 1978, 192 p. Paper, $3.50, Dell. Also, $15.95, Henry Holt & Co.
Taran, the assistant pig-keeper, sets out to save his land. Values: heroism, friendship, loyalty. Problem: conflict of good and evil. Sequels: THE BLACK CAULDRON, THE CASTLE OF LLYR, TARAN WANDERER, THE HIGH KING (The Prydain Cycle). Also by this author: WESTMARK, THE KESTREL, THE BEGGAR QUEEN (The Westmark Cycle).

Bujold, Lois McMaster. FALLING FREE. 1988, 307 p. Paper, $3.50, Baen Books.
Leo realizes that the bioengineered "quaddies" are slaves; if he helps free them, he sacrifices his professional life, and joins them forever. Value: worth of each person, including the "different" ones. Problems: prejudice; exploitation; greed; security. Also by this author: SHARDS OF HONOR, BARRAYAR, WARRIOR'S APPRENTICE, THE VOR GAME, ETHAN OF ARTHOS, BORDERS OF INFINITY, BROTHERS IN ARMS.

Card, Orson Scott. ENDER'S GAME. 1991, 368 p. Paper, $3.95. Also, $13.95, both Tor Books.
Boy genius is trained by computer war games to defend his planet—but what sort of being is he becoming? Value: inner integrity. Problem: war. Sequels: SPEAKER FOR THE DEAD. XENOCIDE. Also: the author's "Alvin Maker" Series, set in an alternate, and magic, Early America: SEVENTH SON. RED PROPHET. PRENTICE ALVIN.

Lawhead, Stephen R. TALIESIN. 1990, 464 p. Paper, $4.95, Avon. $10.95, Crossway Books (Trade Paperback.)
The first in a Trilogy in which the Arthurian Legend, with its Christian elements, comes into being from the destruction of Atlantis. Values and problems: creation and beauty born out of destruction and loss; "greatness" defined as something other than just power. Sequels: MERLIN. ARTHUR. (The Pendragon cycle.) Other works by this author: The Dragon King Trilogy: IN THE HALL OF THE DRAGON KING, THE WARLORDS OF NIN, THE SWORD AND THE FLAME. The Empyrion Saga: THE SEARCH FOR FIERRA, THE SIEGE OF DOME. Also: DREAM THIEF, a Science-Fiction (space) story.

L'Engle, Madelaine. A WRINKLE IN TIME. 1973, 224 p. Paper, $3.50, Dell. Also, $15.95, Farrar, Strauss & Giroux.
With help from beings of another dimension, Meg and Charles Wallace go in search of their lost father, and nearly lose much more. Values: friendship, faithfulness. Problem: conflict of good and evil. Sequels: A WIND IN THE DOOR, A SWIFTLY TILTING PLANET, MANY WATERS, AN ACCEPTABLE TIME. (This author also has titles under Contemporary fiction in this Guide.)

Lewis, C. S. SPACE TRILOGY. 1940, 1986, 174 p.
A three volume boxed set, including *Out Of The Silent Planet*, *Perelandra* and *That Hideous Strength*. Paper, $14.95, Macmillian.
In the first book, Ransom is kidnapped by greedy and misguided men, and taken to Mars. He learns that the "backward" races of Malacandra (Mars) have much to teach human beings. Value: image of God in all rational creatures. Problems: greed, and narrow insight. Also by this author: TIL WE HAVE FACES; A Myth Retold.

MacDonald, George. PHANTASTES. 1981, 182 p. $6.95, Eerdmans (Trade Paperback).
In *Phantastes*, Anodos, a young man, finds himself in Fairy Land, where he, by his own folly, is cursed with an evil Shadow; before he loses it, he must confront life and death, love and hate, freedom and bondage. This is the work that C. S. Lewis said "baptized his imagination" in his teens, and made it possible, eventually, for him to return to faith. Value and problem: knowledge of - and liberation from - the dark side of oneself with help from a higher power. Also by this author: LILITH. THE LIGHT PRINCESS. THE GOLDEN KEY. (This author also has a title under Historical Fiction in this Guide.)

Peretti, Frank E. THIS PRESENT DARKNESS. 1986, 416 p. Trade Paperback, $9.95. Also, $18.95, both Crossway Books.
In a small town, a skeptic and a pastor must confront evil in both tangible and intangible forms. Value and problem: spiritual warfare. Also by this author: THE DOOR IN THE DRAGON'S THROAT.

Voigt, Cynthia. JACKAROO. 1986, 304 p. Paper, $3.95, Fawcett. Also, $14.95, Macmillian.
The Landlord's Daughter enacts the legend of Jackaroo, the Good Outlaw. Values: resourcefulness, responsibility, compassion. Problems: authority vs. rebellion; female life-roles; male/female relationships. Sequel: ON FORTUNE'S WHEEL. (These "Kingdom Books" are not Fantasy by strict definition, since nothing impossible occurs; but, since they take place in a fictitious past, in a country that never existed, they are included here.) (This author also has a title under Historical Fiction in this Guide.)

Wangerin, Walter, Jr. BOOK OF THE DUN COW. 1989, 256 p. Paper, $8.95. Also, $12.95, both Harper/Collins.
Chauntecleer, the noble rooster, can defend all animals in the barnyard against evil Wyrm; not because of his own power or virtue, but because of the Dun Cow that no one notices, but can inspire all things, through her self-sacrifices. Values: heroism, persistence, self-sacrifice. Problem: conflict of good and evil. Sequel: THE BOOK OF SORROWS. (These two powerful beast-fables are too strong for little children, especially THE BOOK OF SORROWS. But they suit the teen age, when many are discovering and liking horror literature, very well indeed.) (This author also has titles under Short Story Collections and in Non-fiction in this Guide.)

Historical Fiction

Armstrong, Jennifer. STEAL AWAY. 1992, 224 p. $15.00, Orchard Books. Paperback due.
An orphan and a slave run away together, and the story enlightens later generations. Values and problems: when "trusting God" also means trusting human beings; what one can learn from problems of a past age.

Dana, Barbara. YOUNG JOAN. 1991, 384 p. $17.95, Harper/Collins. Paperback due.
In first-person narrative, tells the story of Joan of Arc before she fulfilled her military mission as a young girl in Domremy; the human and divine-revelation aspects of the story are skillfully blended. Value and problem: weighing one's earthly duties against a call from Heaven.

Douglas, Lloyd C. MAGNIFICENT OBSESSION. 1938, 1982, 330 p. $19.90, Houghton Mifflin.
When Doctor Hudson is ill, the machine that might have saved him is saving a reckless young playboy. The playboy eventually becomes a doctor and discovers a fascinating old journal of Doctor Hudson's - one that takes certain parts of the sermon on the mount quite seriously! Value and problem: the power - and the cost - of secret benevolence. Companion volume: DR. HUDSON'S SECRET JOURNAL. Also by this author: DISPUTED PASSAGE (on humility, and attitude towards an enemy.) FORGIVE US OUR TRESPASSES (forgiving the unforgivable.) WHITE BANNERS (on a positive, creative, non-resistance.) (These books by Lloyd Douglas were contemporary when they were written, in America between World Wars I and II; but, they would be considered to be Historical now.) (This author also has a title under Biblical Fiction in this Guide.)

Fox, Paula. THE SLAVE DANCER. 1991, 192 p. Paper, $3.25, Dell. Also, $13.95, Macmillian.
A young boy must play music to exercise the cargo on a slave ship. Can anything save them - or him? Value and problem: trying to maintain integrity under severe conditions.

Gregory, Kristiana. JENNY OF THE TETONS. 1991, 140 p.Paper, $4.95, Harcourt, Brace, Jovanovich.
Carrie, whose parents were killed by Indians, must be cared for by a family that includes an Indian. Based on true characters, in the 1870s. Values: overcoming well-founded prejudice; discovering worth in other cultures; "friends are where you find them." Problems: race relations, white/red; culture-clash.

MacDonald, George. SIR GIBBIE. Edited by Elizabeth Yates. 1982, 200 p. Paper, $8.95, Schocken.
Young Gibbie cannot speak; he is a mute. But his eloquent life speaks volumes. Gibbie takes teachings of Christ literally and personally. Values and problems: the wisdom of the naive, and the power of the helpless. (It is important to get this edition, by a modern editor. Otherwise, the Scots dialect may be a barrier to modern readers.) (This author also has titles under Fantasy and Science Fiction in this Guide.)

Matas, Carol. LISA'S WAR. 1989, 128 p. $12.95, Macmillian.
Denmark and the Jews in World War II. A holocaust story, with a strong note of hope. Values: courage, hope, resourcefulness. Problems: war, hatred, fear. Sequel: CODE NAME KRIS.

Oke, Janette. LOVE'S UNFOLDING DREAM. 1987, 224 p. Paper, $5.95, Bethany House Publishers.
Number 6 in the "Love Comes Softly" series in pioneer Western Canada; Belinda wants to be a nurse, but is she too tender-hearted for that? And what happens when she, and two other girls are in love with one man? Value and problems: life, love, family and faith in times of decision. Also in this series: 1) LOVE COMES SOFTLY, 2) LOVE'S ENDURING PROMISE, 3) LOVE'S LONG JOURNEY, 4) LOVE'S ABIDING JOY, 5) LOVE'S UNENDING LEGACY, 7) LOVE TAKES WING, 8) LOVE FINDS A HOME.

Paterson, Katherine. LYDDIE. 1992, 192 p. $14.95, E. P. Dutton. Paperback due.
When Lyddie's father is gone, and her mother half-crazy, she discovers the grim realities of the life of a factory girl in the 1840s. Values: tenacity, persistence, in the face of hardship; reaching out to others, even more unfortunate. Problems: poverty; family relations. Also by this author: PARK'S QUEST. JACOB HAVE I LOVED. COME SING, JIMMY JO.

Pople, Maureen. THE OTHER SIDE OF THE FAMILY. 1988, 176 p. Paper, $3.25, Mckay. Also, $13.95, H. Holt & Company.
Katherine does not want to go live with her "other" grandmother, even for safety in World War II; but, she discovers a richness of human nature she had never dreamed of. Value: worth of each person. Problems: family conflict; intergenerational relationships; personal and wartime prejudices. Also by this author: A NUGGET OF GOLD.

Richter, Conrad. THE LIGHT IN THE FOREST. 1966, 1990, 176 p. Paper, $3.50, Bantam. Also, $17.95, Knopf.
White boy, raised by Indians, finds problems in White society. Value: goodness (and evil) found in all peoples and cultures. Problems: "Who Am I?"; difficult decisions.

Sacks, Margaret. BEYOND SAFE BOUNDARIES. 1989, 160 p. Paper, $3.95, Puffin. Also, $13.95, E. P. Dutton.
Fifteen year old Elizabeth, who is Jewish, lives in security as a White in South Africa of the Fifties; but, her older sister is active in the anti-apartheid underground. Values: human worth; justice. Problem: being "in the middle" in a society in transition.

Sevela, Ephraim. WE WERE NOT LIKE OTHER PEOPLE. Translated by Antoninia W. Bouis. 1989, 224 p. $13.95, Harper/Collins. (No paperback as of 9/92.)
A Russian-Jewish boy, whose family has disappeared, must survive, somehow, in the chaos of World War II. Values: strength through hardship; the courage of compassion. Problems: war; deprivation.

Voigt, Cynthia. TREE BY LEAF. 1989, 208 p. Paper,$3.95, Fawcett. Also, $14.95, Macmillian.
When Clothilde's father comes home from World War I with a scarred face that makes the baby scream, and he hides in the boathouse, Clothilde feels that she has a complaint against God - until a Voice speaks to her, from out of her dark night. Value: the divine encounter, and its guidance. Problem: why does God permit evil (such as wars) to occur? (This author also has titles under Contemporary Fiction and under Fantasy and Science Fiction in this Guide.)

Short Story Collections Fiction

Doherty, Berlie. WHITE PEAK FARM. 1990, 128 p. $12.95, Orchard Watts Books. (No paperback as of 9/92) (Contemporary).
Nine stories of Jeannie Tanner's farm family of Derbyshire, England. Each story is self-contained; together, they are more than the sum of the parts. Value and problem: how a good (not perfect) family confronts the crises of life, both those from within and without.

Lester, Julius. THIS STRANGE NEW FEELING. 1985, 164 p. Paper, $2.50, Scholastic. Also, $14.95, Dial Books. (Historical).
African-American love stories in the context of slavery and new freedom. Values: courage, resourcefulness, love, caring. Problems: slavery, changing circumstances.

Myers, Walter Dean. SWEET ILLUSIONS. 1987, 146 p. Paper, $5.95, Also, $13.95, both Teachers and Writers Collective (Contemporary).
Stories of unwed pregnancy from male and female viewpoints. Readers can participate in writing parts of the stories. Values: responsibility, understanding. Problem: unwanted pregnancy.

Wangerin, Walter, Jr. RAGMAN AND OTHER CRIES OF FAITH. 1984, 176 p. $14.95, Harper/Collins. (No paperback, as of 9/92.)
(Includes Contemporary, Fantasy, and Non-Fiction.) Stories, meditations and poetry, from the viewpoint of a Christian Pastor in the Inner City. A wide appeal, appropriate for many ages. Value: the dependable help of God. Problem: human suffering. Another book by this author, of the same mixed type: THE MANGER IS EMPTY. (This author also has titles under Fantasy and Science Fiction and in Non-Fiction in this Guide.)

Non-Fiction

Atanasoff, Stevan. HOW TO SURVIVE AS A TEEN WHEN NO ONE UNDERSTANDS. 1989, 152 p. Paper, $6.95, Herald Press.
Deals with such questions as appearance, friendship, sexuality and other matters from a distinctly Christian viewpoint.

Brother Andrew, et al. GOD'S SMUGGLER. 1964, 224 p. Paper, $3.50, Nal-Dutton.
The exciting and true story of the man who smuggled Bibles and Hymnals into Communist countries where they were forbidden.

Coffey, Wayne. STRAIGHT TALK ABOUT DRINKING: Teenagers Speak Out About Alcohol. 1988, 256 p. Paper, $8.95, Nal-Dutton.
Teen-to-teen advice that pulls no punches on this disease, in self or in others. Has questionnaires and addresses of AA, AL-ANON and ALA-TEEN.

Cruz, Nicky and Jamie Buckingham. RUN, BABY, RUN. 1968, 1992, 239 p. Paper, $3.50, Jove Publications.
A former inner-city gang member tells how his life was turned around for Christ, through the efforts of a minister. (See THE CROSS AND THE SWITCH BLADE by David Wilkerson, below, in this section.)

Delisle, James. KIDSTORIES. Biographies of 20 Young People You Would Like To Know. 1991, 176 p. Paper, $9.95, Free Spirit Publishing.
Entirely believable true stories about young people who went out of their way to be friendly to strangers from another country; or designed space experiments, or overcame handicaps, or worked to improve their communities, or in other ways made a difference. Includes discussion questions, bibliographies and agency addresses. Also from this publisher: KIDS WITH COURAGE.

Dinner, Sherry H. NOTHING TO BE ASHAMED OF: Growing Up With Mental Illness In Your Family. 1989, 160 p.Paper, $7.95. (Beech Tree Books) Morrow. Also, $12.88, Lothrup.
Complete and understandable. Covers the most common disorders and the reactions of others to them, in an acceptable way for a young person.

Dravecky, Dave, with Tim Stafford. COMEBACK. 1990, 252 p. Paper. $5.95, Zondervan. Also, $17.95, Harper House.
A truly inspiring Christian story of an athlete who, with God's help, was not stopped by cancer, or by other misfortunes. Sequel: WHEN YOU CAN'T COME BACK.

Fine, Judylaine. AFRAID TO ASK: A Book For Families To Share About Cancer. 1986, 172 p. Paper, $6.95. Also, $12.85. Both, Lothrup.
For all ages, calm information on a frightening subject.

Fosdick, Henry Emerson. A PILGRIMAGE TO PALESTINE. 1927, 1977, 295 p. $30.00, Ayer Company Publications. (1971 Reprint Edition.)
Much more than a travel book; although it is based on a journey, it is mainly a work of inspiration. Suitable for almost any age, as is proved by the fact that reprints keep appearing.

Gilbert, Sara. GET HELP: Solving The Problems In Your Life. 1989, 144 p. Paper, $6.95. Also, $12.95, both Morrow Junior Books.
Encourages facing of problems, and self-initiative in finding help; gives agency names, addresses, telephone numbers and ways to frame thirteen kinds of questions ranging from addiction to scholarships. Also by this author: GO FOR IT! Get Organized. HOW TO LIVE WITH A SINGLE PARENT. LEND A HAND: The How, Where and Why of Volunteering.

Gravelle, Karen and Charles Haskins. TEENAGERS FACE TO FACE WITH BEREAVEMENT. 1989, 128 p. Paper, $5.95. Also, $12.98, both Messner.
Developed from interviews with 17 teens, who discuss, from experience, the loss of parent, sibling, and friend—and even people "you weren't wild about in the first place." Encourages honest communication.

Groten, Dallas. SO WHAT DO I DO NOW? 1989, 176 p. Paper, $5.95, Bethany House.
Discusses sex, military service, honesty, parents and dozens of other problems from a Christian emphasis. Also by this author: WINNING ISN'T ALWAYS FIRST PLACE.

Halberstam, Joshua, PhD. ACING COLLEGE: A Professor Tells Students How To Beat The System. 1991, 192 p. Paper, $7.95. Viking-Penguin.
Professor Halberstam can make honesty, and hard work, sound exciting.

Henderson, Kathy. WHAT WOULD WE DO WITHOUT YOU? A Guide To Volunteer Activities For Kids. 1990, 160 p. Paper, $6.95, Betterway Publications.
A booster for volunteerism, with addresses and telephone numbers.

Houk, Margaret. THAT VERY SPECIAL PERSON—ME! 1990, 138 p. Paper, $6.95, Herald Press.
Discusses each one's uniqueness as "a child of God."

IN THE PALM OF HIS HAND: A Devotional Journey Written By Teens, For Teens. 1988, 100 p. Paper, $5.95, Concordia Publishing House.
Christian meditations, prayers, Scripture commentary. Indexed for topics, i.e. "Career Choices" or "Loneliness."

Ingle, Joseph P. LAST RIGHTS. Thirteen Fatal Encounters With The State's Justice. 1990, 304 p. $21.95, Abingdon.
Death Row offers an articulate, first-hand look at justice, on the human level.

Jampolsky, Gerald G. ONE PERSON CAN MAKE A DIFFERENCE: Ordinary People Doing Extraordinary Things. 1990, 215 p. Paper, $10.00. Also, $17.95, both Bantam.
One of the principal values stressed is forgiveness.

Johnston, Jerry. WHY SUICIDE? 1987, 192 p. $12.95, Oliver-Nelson. (No paper copy as of 9/92).
Straight from the shoulder advice to enhance value of life.

Jones, Dr. Ralph. STRAIGHT TALK: Answers To Questions Young People Ask About Alcohol. 1988, 64 p. Paper, $4.95, TAB Books, Blue Ridge Summit, PA.
Question/Answer format, with self-evaluation tests and glossary. Tells it as it is, and tells it all.

Kaplan, Aryeh. JEWISH MEDITATION: A Practical Guide. 1985, 174 p. Paper, $10.00, Schocken.
Devout, and useful to any age.

Landry, Tom, with Greg Lewis. TOM LANDRY: An Autobiography. 1991, 336 p. Paper, $5.50, HarperCollings. Also, $18.95, Zondervan.
Inspiring story of the twenty-nine year coach of the Dallas Cowboys.

Lang, Denise V. BUT EVERYONE ELSE LOOKS SO SURE OF THEMSELVES: A Guide To Surviving The Teen Years. 1991, 128 p. Paper, $7.95, Shoe Tree Press.
Deals sympathetically, but not over indulgently, with problems of school family, friends and the opposite sex.

Lindsay, Jeanne Warren. PREGNANT TOO SOON: Adoption Is An Option. 1987, 224 p.Paper, $9.95, Morning Glory.
Covers all kinds of adoption. Not absolutely against abortion but has a strong bias against early forced marriage. Other books by Jeanne Warren Lindsay on the adoption option: OPEN ADOPTION: A Caring Option. PARENTS, PREGNANT TEENS AND THE ADOPTION OPTION. Other books by the author for those who do not chose adoption: TEENAGE MARRIAGE: Coping With Reality (This is an update of Lindsay's previous book: TEENS LOOK AT MARRIAGE: Rainbows, Rules & Reality.) More books by Jeanne W. Lindsay; The "Teens Parenting Series": YOUR PREGNANCY AND NEWBORN JOURNEY, CARING FOR YOUR BABY AND TODDLER, DISCIPLINE FROM BIRTH TO THREE. The "Teen Pregnancy Challenge" Book 1: STRATEGIES FOR CHANGE. Book 2: PROGRAMS FOR KIDS.

Nida, Patricia Cooney and Wendy M. Heller. THE TEENAGER'S SURVIVAL GUIDE TO MOVING. 1987, 148 p. Paper, $2.95, Macmillian.
Shows the teen how to relieve the stresses of moving by helping to relieve that same stress in other family members.

Owens, Carol and Linda Roggow. PREGNANT AND SINGLE: Help For The Tough Choices. 1990, 144 p. Paper, $7.95, Zondervan.
Intelligent, understanding. Religious emphasis. Does not present abortion as an option. (This is an update of the authors' previous title HANDBOOK FOR PREGNANT TEENAGERS, which listed Roggow's name before Owens).

Parks, Rosa, with Jim Haskins. ROSA PARKS: Mother To A Movement. 1992, 200 p. Dial, $17.00. Paperback due.
As told by her, the story of the woman who, by sitting down on a seat in the bus, began the Civil Rights Revolution of the Fifties and Sixties.

Schneider, Meg. I WONDER WHAT COLLEGE IS LIKE? 1989, 160 p. Paper, $5.95. Also, $13.98, both Messner.
Lively and appealing presentation of college, and of what should be done to get ready for it.

Scott, Sharon. HOW TO SAY NO AND KEEP YOUR FRIENDS. 1986, 112 p. Paper, $7.95, Human Resources Development Press. 22 Amherst Road, Amherst, MA 01002. 1-800-822-2801.
Peer-pressure reversal shown with humor, ingenuity and with sensitivity to a teen's desire for popularity. Also by this author: WHEN TO SAY YES.

Seixas, Judith. LIVING WITH A PARENT WHO DRINKS TOO MUCH. 1979, 128 p. Paper, $3.95, Morrow.
Can be used with younger groups; the language is simplified, the issues are not. Also by this author: LIVING WITH A PARENT WHO TAKES DRUGS.

ten Boom, Corrie. THE HIDING PLACE. 1984, 256 p. Paper, $4.50, Bantam.
Perhaps the most inspiring true story to come out of World War II. Two Christian spinster sisters, in Amsterdam, who went to concentration camps for rescuing Jews, not only kept their faith, but spread it to others, both during and after the War.

Unger, Harlow. A STUDENT'S GUIDE TO COLLEGE ADMISSIONS: Everything Your College Guidance Counselor Has No Time To Tell You. 200 p. Revised Edition, 1990. Paper, $10.95.
Facts on file, covers it all, from SAT scores to the kind of typing needed on an application.

Vedrahl, PhD. Joyce, L. I DARE YOU: How To Get What You Want Out Of Life. 1985, 128 p. Paper, $3.95, Ballantine.
Altruism, ethics, presented as an exciting challenge. Also by this author: MY PARENTS ARE DRIVING ME CRAZY. I CAN'T TAKE IT ANYMORE. OPPOSITE SEX IS DRIVING ME CRAZY.

Wangerin, Walter, Jr. MIZ LIL & THE CHRONICLES OF GRACE. 1989, 296 p. $14.95, Harper. (No paperback as of 9/92.)
An inner-city pastor tells his story, in brief narratives, which are interspersed with other brief narratives from his childhood. This is a book worth the time of any young person who is considering going into the ministry. (This author also has titles in Fantasy and Science Fiction and in Short Story Collections in this Guide.)

White, Ryan, and Ann Marie Cunningham. RYAN WHITE: My Own Story. 1992, 144 p. Paper, $4.99, Nal-Dutton. Also, $13.95. Dial Books.
The story, in his own words, of a young person who got AIDS from the transfusions for his hemophilia, and had to fight the prejudices and fears of a whole community just to go to school, and be a normal teen. (The appendices to this book contain useful, and up-to-date information about what AIDS is, and isn't, and how it is, and isn't, spread.)

Wilkerson, David. THE CROSS AND THE SWITCHBLADE. 1987, 176 p. Paper, $3.50, Jove Publications.
A pastor tries to minister to members of inner-city youth gangs. (See RUN BABY, RUN, by Nicky Cruz, above, in this section.)

Wirths, Claudine G. and Mary Bowman-Kruhm. I HATE SCHOOL: How To Hang In and When To Drop Out. 1986, 128 p. Paper, $7.95. Also, $11.95, both Harper Jr. Books.
Generally positive message to potential dropouts in their own language. Also by these authors: WHERE'S MY OTHER SOCK?: How To Get Organized And Drive Your Parents And Teachers Crazy.

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